Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. —*The Voice of the Silence*

THEOSOPHY

VOLUME 57 MAY, 1969 NUMBER 7

THE RELEVANCE OF THEOSOPHY

H P. BLAVATSKY'S major work, *The Secret Doctrine,* was dedicated "to all true Theosophists, in every country and of every race," for, as she added, "they called it forth, and for them it was recorded." Since H.P.B. was not given to rhetorical gestures, we may think there is a literal meaning intended. The book, in short, would not have been written save for the presence in the world of individuals who would recognize its importance and make it the basic text of their endeavors to find the truth. Yet its author had no illusions concerning the reception she could expect. At the end of the introductory section, she wrote:

> The errors of the day must be explained and swept away, yet it is more than probable—and in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress anyone but the very intuitional—which is equal to saying the very few.

Earlier, however, after some discussion of the methods and conceits of modern scholarship, she had also said:

> Therefore, the rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

The implication, here, is that, during the remaining years of this century, there will be those among the learned who will free themselves of the prejudices of their predecessors and come to the recognition of which H.P.B. speaks. The means of this awakening will doubtless be various, and include much more than an improved application of the techniques of research. Elsewhere in *The Secret Doctrine,* she wrote categorically of the way in which physical scientists will be obliged to admit the truths behind metaphysics and psychology:

> They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows another, until they are finally knocked off their feet by the ninth wave of simple common sense. (I, 620.)

H.P.B. here spoke, of course, of the future, not of her own time. For the minds of the men of the nineteenth century were held fast in the grip of prejudices and conceits combining the hardened conservativism of religion with the brash arrogance of science—leaving only the "very intuitional" as audience for what she had to say. Indeed, the "Introductory" to *The Secret Doctrine* is a careful analysis of the factors which would tend to close the minds of all but the very few to the ideas she was about to present. Later, in Volume I (326-27), she stated the law of this intellectual confinement:

> . . . outside such initiation—for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and unmistakeably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.

The tremendous effort made by H.P.B., we may think, had a twofold objective. First, she sought to establish in the world, among those intuitive enough to try to learn from her, both the idea and the practical source of that "initiation" through which the limitations of the age may be transcended; and her writings became the means of this initiation. Second, she hoped to stretch to their limit the pos-

sibilities of human development as generally marked out by the law of cycles. The scope of these possibilities is given in her article "Our Three Objects" and in her Messages to the conventions of the American Theosophists.

There is also a sense in which the truths brought by disciples and emissaries of H.P.B.'s Teachers, or inspired by Them, form the basis of the actual progress achieved by mankind. Just as, at the beginning of a great evolutionary cycle, certain "inherent ideas" are "impacted in the imperishable center of man's nature," so, in subsequent ages, are conceptions which are the keys to progress introduced by related means:

> Those who are heirs to primeval revelations have taught these "possibilities" in every century, but have never found a fair hearing. The truths inspired to Kepler, Leibnitz, Gassendi, Swedenborg, etc., were ever alloyed with their own speculations in one or another pre-determined direction—hence distorted. (I, 622.)

Again:

> The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (I, 611-12.)

It begins to be clear that unless the reader of *The Secret Doctrine* can bring himself to the position suggested by H.P.B. in her Preface —to regard this work as at least on a level with the "working hypotheses" of science—he can profit little from its study. Yet its contents reach so far beyond the assumptions familiar to the men of the nineteenth century that only truly courageous intellects could be expected to do this.

So, statistically, in terms of actual adherents, the followers of Theosophy remain very few by comparison with the billions of people in the world. To the vast majority, caught up in the turbulence of historical events, Theosophy remains unknown, save for the faint

and undeveloped intuitions which are in the heart of every human being. Even though, and especially during recent years, it is possible to point to a rebirth of idealism in many parts of the world, and to draw parallels between certain scientific discoveries and speculations and the doctrines of the Wisdom-Religion, the dawning realization of the *relevance* of Theosophy to the problems of the world still seems a distant dream for the great mass of mankind.

There are, however, two further factors, decisive in effect, to be considered. These are discussed by Madame Blavatsky in her article, "The Fall of Ideals." Here, at some length, she points to the lack of historical perspective in the ideas of modern man. Nations and races, and even humanity in the mass, are subject to extreme vicissitudes of cyclic alternation. At one time the moral code will embody "the noblest altruistic and aspirational ideals," while at another "the ruling conscience will be but the reflection of selfishness, brutality and faithlessness." Those whose observations are confined to the external plane will naturally be drenched in the deepest pessimism when their experience reveals only the worst of these tendencies. Hence it is, as Krishna explains in *The Bhagavad-Gita,* that teachers come at moments of great extremity, when the forces are such that it may be possible to change the polarity of the cycle, and to give, for those who can see, evidence of another destiny in store for mankind.

Having spoken of the depressive illusions of men who form their estimates of both man and his future on the basis of only a limited portion of the cycle of development, H.P.B. goes on to describe the work of teachers who raise the sights of human hope by explaining and sometimes demonstrating the high potentialities of all men; and she then refers to the precipitating effect of rapid changes wrought by karma:

> As from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of

years, still it must some day reach it and rebecome *a race of gods*.

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e.g.*, by speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

This article, in part a review of Victor Hugo's unfinished poem on the agony of Satan or Lucifer—a work which she finds far superior to similiar poems by Milton, Goethe, and Byron—is a *Lucifer* editorial also devoted to the demoralizing effects of religious hypocrisy. In its conclusion, H.P.B. throws a bright light on the social disorders and revolutionary discontent which have made recent history the bloodiest and most destructive period in the memory of man. In Hugo's poem, the daughter of Satan is the spirit of *Liberty,* who becomes both the salvation and redemption of the fallen archangel. H.P.B. concludes:

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heartbroken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PRO-

TEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of freedom as contemplated by Hugo's Satan, the "Angel of Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes —the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared. . . .

The *relevance* of Theosophy, in short, lies in the relevance of the Fundamental Propositions of the Secret Doctrine—in those teachings of universal selfhood and self-reliance, and moral law and immortality, which can alone satisfy both the spiritual hunger and the rational intelligence of human beings. When the connection between these ideas and the deep longings of the great masses of mankind have become more apparent, the various forces contributing to the higher development of man will have done their work.

RECIPROCAL PROGRESS

Readjustment can come only through assuming our own spiritual birthright, instead of assuming that we are these unfortunate bodies that are born, live for a while and die; through the fulfillment of our duties in every direction as the opportunities are offered us. For we cannot work out our salvation alone. We cannot live alone. We cannot progress alone. We cannot raise ourselves beyond the rest, but must help all the rest to whatever stage we occupy, going further and further ourselves that we may be the better able to help and teach others.

—ROBERT CROSBIE

PAN-DYNAMIS

WHEN Pan, the Nature-god of Greek mythology, blew on his pipes, the innumerable nymphs of forests, mountains, springs, rivers, and oceans, were instantaneously awakened to life, thrilled by the enchanting sounds. Pan thus became a talisman of great occult potency representing the creative forces of Nature, even though he was symbolized by the grotesque figure of the Mendesian Goat.

In *The Theosophical Glossary,* published posthumously in London in 1892, H. P. Blavatsky said that "there is a well-known pious legend which has been current in the Christian world ever since the days of Tiberias, to the effect that the 'great Pan is dead'." Whether this first century rumor, set going no doubt by the anti-Greek element in the early Church, was the cyclic precursor of the present-day epithet "God is dead," would be difficult to say. In any event, the propagators of the idea, both then and now, are probably greatly mistaken in their view. For how can either God or Nature ever die? It is true that certain of the universal forces, both spiritual and physical, may now and then lie dormant and unused for centuries. But does this imply that they have ceased to be? or that the source of life no longer exists?

Where was atomic energy before the advent of nuclear fission? To all intents and purposes, it was "dead," since neither knowledge of it nor use for it existed insofar as the human mind was concerned. Where, and in what condition, was electricity before Benjamin Franklin flew his famous kite? Where were the explosive substances of the earth before Roger Bacon made his alchemical discoveries in the thirteenth century and invented gun-powder? And where were the tremendous energies now known to have been locked-up in coal and oil for millennia, before the need brought forth a perception of their reality and ushered them into use? For all we know, undreamed-of forces of both the physical and occult universes may still lie sleeping in the hidden resources of Nature, awaiting only the proper conditions for their discovery. No, Pan

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NOTE.—This article is a sequel in the development of the theme presented in the March issue in "What is Vril?"

is not "dead"—only *dormant,* at least to some degree, in a frightfully materialistic society, a society whose religion seeks for a God outside of and apart from Nature, and whose science, though it has long ago abandoned all hope of finding the source of life in physical matter, is nevertheless too conceited in its *samvritti* (half-truth) to reach up to and grasp the hand of its elder sister, Occult Science, and be guided by her laws.

The Pagan term *Pan,* etymologically "the ALL," has bequeathed to the Latin-based languages of the West a whole new nomenclature of terms, in much the same manner as the pagan religious philosophies of old furnished the early Christian Church with practically everything it possesses by way of dogma and ritual. Hence the English language now embodies such words as panacea, a remedy for *all* diseases; panic, a sudden, overpowering fear affecting *all* the people simultaneously; Pan-American, including *all* the Americas; Pantheism, the religious teaching that *all* and everything is ensouled by Deity; panorama, a complete view in *all* directions, etc., etc. The terms *Pan-Dynamis,* all power, and *Pan-Sophia,* all knowledge (the first of which we have coined and chosen for the title of the present article) are likewise appropriated from the Greek—with grateful acknowledgement to the great Pan, without whose resourcefulness we should not possess the energy to think these thoughts or to set them down on paper.

The purpose of this article is to suggest that all the knowledge that can ever be known and all the power that can ever be generated probably already exist *in their perfection,* at least on some plane of Nature, and that there are ways and means—by which these "gifts" may be realized.

Pan-Sophia and *Pan Dynamis* all knowledge and all power, are facts in Nature because (a) they exist eternally, *as potentialities,* in the One, All-containing Reality, or God, and (b) because they exist actively and *potently* in the hearts and minds of a long line of perfected men, the Mahatmas, which reaches back and still farther back into the night of time. Having studied, tested, and verified the teachings handed down by their predecessors, and having conformed their natures to the likeness of the Divine Essence within themselves, the Mahatmas are those members of the human race who have brought forth into full bloom the vast potentialities resident in the Whole.

How else, unless *all power* already exists, could the infinitesimal

atom embody in its nucleus an almost unlimited potency? How else, unless *all knowledge* already exists, could the common housefly possess a gyroscope, or stabilizer, so infinitely superior to the man-made instrument that the Sperry Gyroscope Company deemed it worth while to allocate vast sums of money to probe its secrets? How else could the blind bat, whose evolution admittedly embraces millions of years, embody a perfect radar and sonar system? The feeble beeps sent out by this unsightly little creature strike against the insect it seeks to ensnare, and then reverberate to its listening ear the exact location of its prey. Unless perfection in Nature already exists, how explain the fact that the tree possesses a system of hydraulics that enables it to pump barrels of water every day, nourishing every smallest twig and leaf—a device that is the envy of every apartment-building architect?

Few individuals seriously reflect, it would seem, upon the deeper implications of the reality of Deity. This infinite and eternal CAUSE, according to the teachings of Esoteric Philosophy, is "Omnipresent, Eternal, Boundless and Immutable," and is "the rootless root of 'all that was, is, or ever shall be'." (*S.D.* I, 14.) If it is true, as stated in both *The Secret Doctrine* and the Bible, that this Absolute Reality, or God, is both eternal and immutable—that is to say, *changeless* (see Mal. 3:6)—how avoid the conclusion of the wise Solomon that "there is no new thing under the sun" (Eccl. 1:9), or of Plato that there is a realm of "eternal Ideas"? In *The Secret Doctrine* (I, 282), it is stated that "Everything that *is, was,* and *will be,* eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their ideal Form."

The rose, then, exists in the Eternity *as Idea*—it "has never been *created,* and it is only on this plane of ours that it commenced 'becoming,' *i.e.,* objectivising into its present materiality, or expanding *from within outwards,* from the most sublimated and supersensuous essence to its grossest appearance." (*S.D.* I, 282.) The same thing must be true of everything in the Universe—even of Perfect Man, possessor of perfect virtue and power! Do not the religious scriptures of all nations confirm this teaching—that the Buddhas, Christs, and Zoroasters, those embodiments of complete wisdom, have always existed? As *The Ocean of Theosophy* puts it:

> A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a perfected man . . . These elder brothers also keep the knowledge they have gained

> of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways.

But there is a lethal influence afflicting the mind of our age. It is the disease of *materialism,* the unmistakable symptoms of which are scepticism and selfishness, which stultify the soul. Chilling the aspirations of all those who would be of service to their fellow-men, it leaves its victims intellectually cold and spiritually blind. It is because of materialism that the mankind of our age has been called "the great Orphan—Humanity"; for the mass of men and women of all nations have almost completely forgotten the existence of their spiritual Preceptors, the Elder Brothers or Mahatmas. And it is because of this same malady that educators, men of letters, and scientists in all fields of endeavor grope in darkness for knowledge and power, totally unaware of the fact that all knowledge and all power already exist, awaiting only the creation *within themselves* of the proper mental and moral posture to receive it.

The intuitive student of Theosophy usually comes to the perception that there is in reality but ONE POWER in the Universe, which is both knowledge and force. Called by various names, it is the *Akasa* of the Hindus, the *Archeus* of the Greeks, and the *Vril* of Bulwer Lytton's superior race that lived beneath the surface of the earth. According to *The Bhagavad Gita*: "It is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom. In the hearts of all it ever presideth." In *The Secret Doctrine* (I, 289, 291-92), H. P. Blavatsky gives some *Extracts from a Private Commentary,* wherein the One Force is referred to as the "Initial Existence" in our Solar System, "a conscious SPIRITUAL QUALITY":

> It is Substance to OUR spiritual sight. It cannot be called so by men in their WAKING STATE; therefore they have named it in their ignorance "God-Spirit." It exists everywhere and forms the first UPADHI (foundation) on which our World (solar system) is built . . . It is the guiding Force in the Cosmic and terrestrial elements . . . It whirls in the breeze, blows with the hurricane, and sets the air in motion . . . Proceeding cyclically, it regulates the motion of the water, attracts and repels the waves . . . It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore, the ancient Sages have wisely called it the manifested God in Nature.

Here, in a few occult aphorisms, is depicted the *prima materia*

upon which the entire science of Occultism rests. And one of the first lessons impressed upon the student of occultism is the fact that this ultimate Force is a natural one—in no sense supernatural or miraculous. The infant, in stretching out its arms, or in crying; the wind, in both its calm and blusterous motions; the vine, in climbing up a tree; the horse or oxen, in tugging at a load of bricks; the student, in laboring over a mathematical problem; the scientist, in exercising his intuition or inventive genius; each, no less than the Adept in performing what the ignorant and superstitious call "miracle," is employing the self-same Force, in one or another of its sevenfold correlations. The ENERGY that flows through the human body and brain, manifesting as thought, will, and feeling, and also as the physical vigor which makes possible such commonplace functions as the movement of the limbs, speaking, digesting, heartbeat and breathing, even the superhuman force at work in storm and earthquake, and the movement of the planets around the Sun, is none other than the One Primary Force in Nature, Akasa, Vril, or Spirit. For a human being to have acquired conscious control of this Force is to have become an Adept-Magician.

> Magic is spiritual WISDOM. . . . One common vital principle [Akasa?] pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.
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> The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. (*Isis Unveiled* II, 590.)

Such is the power of the Adept. And every human being, it is said, has the germ of all the powers attributed to these great Initiates, the difference lying solely in the fact that we have in general not developed what we possess the germ of, while the Mahatma has gone through the training and experience which have caused all the unseen human powers to develop in him, and conferred gifts that look god-like to his struggling brother below.

Some students of Theosophy, usually beginners in the study, have secretly imagined that it is about time that they should be initiated into all knowledge. The Master, they think, should appear and give a turn to the key that will open their minds to the infinitudes of Space. Such seekers seldom ask themselves what they have done

to deserve such a boon, or whether they are prepared to accept the responsibility that goes with knowledge and power. Yet, that "initiations" do occur, there can be little doubt. Is there not an old proverb which states that "when the materials are ready, the architect will appear"?

But what is initiation, and what are the processes by which the lead of the lower man is transmuted into the gold of the higher? In its first stages, initiation is said to be strictly a matter of "self-induced and self-devised efforts," a series of progressive awakenings that are the result of study, discipline, and work. After years or lifetimes of devotion, a "quickening," it may well be, can then be imparted by an Adept. But this can come, say the teachers, only when the arch of devotion has been raised by the disciple's own unhelped efforts, when the building is completed and ready, except for the placing of the capstone.

There is an occult saying that "ye must be born again." (John 3: 7.) And one may well wonder if it is not through what the ancients called "initiation" that this "second birth" is effected. Is it possible that in Akasa is found the tool of this ancient and solemn ritual? Might it be that the amazing magnetic fluid called *Vril* is the means by which "intenser vital action" is given, so that the disciple's whole nature is elevated to a higher pitch? The following from *The Voice of the Silence* is suggestive:

> . . . let the fiery power retire into the inmost chamber, the chamber of the heart, and the abode of the World's Mother. . . . Before the "mystic Power" can make of thee a God, Lanoo, thou must have gained the faculty to slay thy lunar form at will.

A footnote explains that the "mystic Power . . . is *Buddhi* considered as an active instead of a passive principle." "It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create. . . . It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter."

Once the required constancy of devotion has been reached, why could not the Guru with ease, through processes known to himself, direct a current of the "fiery Power" toward that center in the disciple's nature where rests the Divine Eye, and "quicken" its vision? Might it be that it was through a process of this nature that Krishna opened the spiritual eye of his beloved disciple, Arjuna? Under a "quickening" of this kind, the disciple would probably see, as did

the illustrious son of Bharata, the Universal Form, whose radiance has been likened to the rising together of a thousand suns into the heavens. While functioning on the higher plane, and under the Master's protection, he would probably know himself to be a god. But of what lasting value would an experience of this kind be unless the individual had previously prepared himself and was "ready"? Each night, during *sushupti,* or deep sleep, every human being—even the criminal—retires deeply *within,* where he communes, it is said, with Higher Intelligences. Metaphorically, he "walks with God." But to what avail? Most of us, unfortunately, awaken in the morning none the wiser. We do not even remember the experience!

The great task to be essayed, then—whether the "initiation" is that of the nightly sojourn into the land of dreams or the artificial "quickening" received at the hands of a Master—is that of transmitting the knowledge gained on to the physical plane, and registering it in the consciousness of the experiencer. And the place and manner of this achievement is *here and now* in everyday waking life. The brain, said Wm. Q. Judge, must be "made porous" to the soul's recollections. The *quality* of the brain-substance, which either opens one up or shuts one out altogether from the light, must be changed. And this can be done only by a change in the quality of thinking and feeling throughout all the days and years of one's life. The task, unfortunately, cannot be achieved by the intellect, although the intellect may put the house in order. Let us, then, put our houses in order, so as to make ready, as the saying goes, "for the coming of the Lord." For sustained effort in this direction must inevitably lead, in some incarnation, to the doorway of initiation. And once that doorway is entered and the mind opened out into shoreless space, one knows more in an instant of time than can be gained through lifetimes of intellectual labor and pursuit.

The occult method of education, it becomes quite clear, is almost diametrically opposed to the Aristotelean system adopted and used in present-day institutions of learning. The true method—that of Hermes and Plato—begins with *universals,* with the proposition that all knowledge and all power already exist within the individual himself, and within all life. Emphasis, in this system, is upon moral and higher manasic equations—the aim being to awaken to activity the Inner Ego, which is practically omniscient on its own plane. The function of education, under this system, becomes an entirely different enterprise—not that of increasing knowledge, or of putting

something into the learner's mind that was not there before, but of *drawing-out* the inner divinity. Think of how much useless research and wasted time could be avoided if educators would only humble themselves, and awaken to the fact that all the knowledge that can ever be known is in the safe-keeping of its Custodians, the Adepts! It would then be realized that the real educators and scientists are the Buddhas and Christs of the race, and that their teaching, called the *Wisdom Religion,* or *Theosophy,* embraces every science that can be known to the human mind. By study and application of Their wisdom, beginning with morality as their system demands, permanent progress for the race might be achieved. It is only then, perhaps, that the great Pan will awaken from his long sleep and transform this earth into a veritable land of bliss.

To recapitulate: Behind all the forces that are seen to operate throughout Nature and in Man, there is *One Supreme and Solitary Power.* This Power is controllable by the perfected human WILL. To be more exact, the Spiritual Will in man, freed from personal desire and direction, *is* that POWER—call it by whatever name one will—Akasa, Electricity, Magnetism, Vril, Spirit, or God. It is through the exercise of Spiritual Will, through choosing at every step the better instead of the dearer, that the Lotus in the heart bursts forth into bloom. "All Nature is before you," said one of the Adepts. "Take what you can."

An idea is not born of an individual. It comes to articulation in some one person, but . . . like a star it is glimmering in many minds. An idea is to be felt today, a common march of mind . . . unmistakable in its gathering power. The common man is feeling for a stronger tie-beam, to take the stresses of a greater architecture of the Good. It is impossible to be the architect of one's own life any more, or of one's own farm, without constant reference to the concept of a social conscience rising like a green tree through the broken tablets of man-made law.

—ADRIAN BELL: *The Budding Morrow*

letters • questions • comment

Psychologists often extol the importance of "communication." What are some of the implications of the word from a philosophical point of view?

The term itself implies separateness; if we were not isolated from one another by separative ideas, we would feel less need to "communicate." At those times when we are at one with others, we enjoy communion. There is no need to explain or even to speak. The oneness is realized and is sufficient. Apparently, this feeling of identity with other beings, leading to "a truer realization of the Self," may be attained either by persistent effort to function on a level of perception which includes all beings, or when, in times of crisis, in great trouble or great joy, all personal differences are paled to insignificance and egos confront each other as they really are, uplifted to meet the demands of that supreme moment.

Communication, then, would seem to be essentially whatever words or actions tend to dissolve or surmount the barriers of personal differences. And perhaps it is by a continuous effort to make all action serve this purpose that the principles making up the lower nature are refined into instruments responsive to the perceptions of the ego. They would thus be eliminated as *motivating* forces, as causes leading to actions serving only separative ends. These are the only important barriers to communication.

For the average man, the personality has a protective function; it is a sort of psychic skin which shields him more or less from the savagery, whether deliberate or unintentional, of our society. But for the serious student of human nature, this kind of protection soon becomes a block to the real understanding of others. The true lover of his fellows expects to be hurt. And extreme suffering may become an invaluable aid to the attentive ego; for it strips away the defenses erected by the personality and renders the whole nature exposed and vulnerable to human woe. One may then be tempted to clothe himself in intellectual rationalizations of renewed isolation, but this will at the same time renew the limits of his under-

standing. Or he may turn his back on subtler awareness, losing himself in "good works," ostensibly for others. Or, again, he may steep himself in "his" misery until his whole personal nature, where the battle is, becomes absorbed by melancholy self-concern. Very likely he will sooner or later try all three. For the more totally the nature is involved and the more determined the ego to fathom the meaning of the experience, without compromise, the more intense it will be. But if he determines to bear the pain, the suffering may also render comprehensible to him the experiences of others to an extent not possible by any other means. And if he is able somehow to transform his own ordeals, great or small, into viable concern for others, he will embody first-hand meanings for the phrase: "Self-knowledge is of loving deeds the child."

He will also have taken another step out of his own isolation. But to make such discoveries he must deny himself the protection of the barriers of the personality. Yet, lest he be swept away by the overwhelming tide of sorrow, he must seek, if not for protection, at least the strength to stand firm. Where will this be found, save in the reality of the higher self, which is the Self of all? In *Notes on the Bhagavad-Gita* Mr. Judge reminds us of the all-pervasiveness of this reality:

> Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness*, or any other but *consciousness itself*. . . .
>
> But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.
>
> The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state's experiences.

Good works, then, so undertaken, become simply an enlarging compassion clothed in outward acts which may have the power to awaken a corresponding chord in the hearts of others. And this, we may think, is the highest sort of communication.

THE CHRISTIAN SCHEME

SATAN: JEHOVAH

IT is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of powers now called *Evil,* can be seen the best; as it is they who divulged the esoteric nature of the Jewish Substitute for AIN-SOPH *in their* teachings; of the true meaning of which the Rabbins concealed it, the Christians, with a few exceptions, knew nothing. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the *Evil one;* nor would the Ophites, the learned Egyptian Gnostics of "the Brotherhood of the Serpent," have reverenced a living snake in their ceremonies as the emblem of WISDOM, the divine *Sophia* (and a type of the all-good, not the all-bad), were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol; and as a Dragon it had never been anything else than a symbol of the manifested Deity in its great Wisdom. The *Draco volans,* the flying Dragon of the early painters, may be an exaggerated picture of the real extinct antediluvian animal; but those who have faith in the Occult teachings believe that in the days of old there were such creatures as flying Dragons, or a kind of Pterodactyl, and that it is those gigantic winged lizards that served as the prototypes for the Seraph of Moses and his great Brazen Serpent.[1] The Jews had worshipped the latter *idol* themselves, but, after the religious reforms brought about by Hezekiah, turned round, and called that symbol of the great or Higher God of every other nation—a Devil, and their own usurper—the "One God."[2]

NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

[1] See Numbers 21:8-9. God orders Moses to build a brazen Serpent "Saraph"; to *look upon which* heals those bitten by the *fiery serpents.* The latter were the *Seraphim,* each one of which, as Isaiah shows (6:2), *"had six wings";* they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses—Seven with their Creator. Thus, the Brazen Serpent *is* Jehovah, the chief of the "fiery serpents." And yet, in II Kings 18, it is shown that King Hezekiah, who, like as David his father, "did that which was right in the sight of the Lord"—"brake in pieces the brazen serpent that Moses had made . . . and called it *Nehushtan,*" or piece of brass.

[2] And Satan stood up against Israel and moved David to number Israel (I Chron. 21:1).

The appellation Sa'tan, in Hebrew *sâtân,* "an adversary" (from the verb *shatana,* "to be adverse," to persecute) belongs by right to the first and cruellest *"adversary of all the other gods"*—Jehovah, not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, "the adversary of men." This dogma, based as it is on chapter 3 of Genesis, is as illogical and unjust as it is paradoxical. For who was the first to *create* that original and henceforward universal tempter of man—the woman? Not the serpent surely, but the "Lord God" himself, who, saying:—"It is not good that the man should be alone"—made woman, and "brought her unto the man" (Gen. 2:18, 22). If the unpleasant little incident that followed *was* and is still to be regarded as the "original sin," then it exhibits the Creator's divine foresight in a poor light indeed. It would have been far better for the first Adam (of chap. 1) to have been left either "male and female," or "alone." It is the Lord God, evidently, who was the real cause of all the mischief, the *"agent provocateur,"* and the Serpent—only a prototype of *Azazel,* "the scapegoat for the sin of (the God of) Israel," the poor *Tragos* having to pay the penalty for his Master's and Creator's blunder. This, of course, is addressed only to those who accept the opening events of the drama of humanity in Genesis in their dead-letter sense. Those who read them esoterically, are not reduced to fanciful speculations and hypothesis; *they know* how to read the symbolism therein contained, and cannot err.

There is at present no need to touch upon the mystic and manifold meaning of the name Jehovah in its abstract sense, one independent of the Deity *falsely* called by that name. It was a blind created purposely by the Rabbins, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.[3] But the following statement is made. The personage who is named in the first four chapters of Genesis variously as "God," the "Lord God," and "Lord" simply, is not one and the same person; certainly it is not *Jehovah.* There are three distinct classes or groups of the Elohim called Sephiroth in the Kabala, Jehovah appearing only in chapter iv., in the first

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"The anger of the Lord Jehovah was kindled against Israel," and he moved David to say: "Go, number Israel" (II Samuel, 24:1). The two are then identical.

[3] Dozens of the most erudite writers have sifted thoroughly the various meanings of the name J'hovah (with, and without the masoretic points), and shown their multifarious bearings. The best of such works is the "Source of Measures, the Hebrew Egyptian Mystery."

verse of which he is named Cain, and in the last transformed into *mankind*—male and female, Jah-veh.[4] The "Serpent," moreover, is not Satan, but the bright Angel, one of the *Elohim* clothed in radiance and glory, who, promising the woman that if they ate of the forbidden fruit *"ye shall not surely die,"* kept his promise, and made man immortal in his *incorruptible nature*. He is the Iao of the mysteries, the chief of the Androgyne creators of men. Chapter 3 contains (esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the "Boneless" gods, and the opening of his consciousness to his real nature: thus showing the bright Angel (Lucifer) in the light of a giver of Immortality, and as the "Enlightener"; while the real Fall into generation and matter is to be sought in chapter 4. There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her "Abel," *the first natural woman,* and sheds the *Virgin blood*. Now Cain, being shown identical with Jehovah, on the authority of the correct reading of verse 1 (chapter 4, Genesis), in the original Hebrew text; and the Rabbins teaching that *"Kin* (Cain), the Evil, was the Son of Eve by Samael, the devil who took Adam's place"; and the Talmud adding that "the evil Spirit, and Samael, the angel of Death, are the same," it becomes easy to see that Jehovah (*mankind,* or "Jah-hovah") and Satan (therefore the tempting Serpent) are one and the same in every particular. *There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life —*that man may live for ever.*

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature.[5] He is the "adversary," allegorically, the "murderer," and the great Enemy of *all,* because there is nothing in the whole universe that has not two sides—the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are

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[4] In the above-mentioned work (p. 233 App.), verse 26 of the 4th chap. of Genesis is correctly translated "then men began to call themselves *Jehovah,*" but less correctly explained, perhaps, as the last word ought to be written *Jah* (male) *Hovah* (female), to show that from that time the race of distinctly separate man and woman began.

[5] In Demonology, Satan is the leader of the opposition in Hell, the monarch of which was Beelzebub. He belongs to the fifth kind or class of demons (of which there are nine according to mediæval demonology), and he is at the head of witches and sorcerers. But see in the text the true meaning of Baphomet, the goat-headed Satan, one with Azaziel, the scape-goat of Israel. Nature is the god PAN.

the *adversaries* of darkness, badness, and ugliness. And now the philosophy and the *rationale* of certain early Christian sects—called *heretical* and viewed as the abomination of the times—will become more comprehensible. We may understand how it was that the sect of SATANIANS came to be degraded, and were anathematized without any hope of vindication in a future day, since they kept their tenets secret. How, on the same principle, the CAINITES came to be degraded, and even the (Judas) ISCARIOTES; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of Humanity.

As a direct consequence, the tenets of the Gnostic sects also become clear. Each of these sects was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation. Thus it becomes comprehensible why Ilda-Baoth was regarded by most of them as the god of Moses, and was held as a proud, ambitious, and impure spirit, who had abused his power by usurping the place of the *highest God,* though he was no better, and in some respects far worse than *his brethren Elohim;* the latter representing the all-embracing, manifested deity only in their collectivity, since they were the fashioners of the first differentiations of the primary Cosmic substance for the creation of the phenomenal Universe. Therefore Jehovah was called by the Gnostics the Creator of, and one with Ophiomorphos, the Serpent, Satan, or EVIL. (See *Isis Unveiled* 11, 184). They taught that Iurbo and Adonai were "names of Jao-Jehovah, who is an emanation of Ilda Baoth" (*Codex Nazaræus*). This amounted in their language to saying what the Rabbins expressed in a more veiled way, by stating that—"Cain had been generated by Samael or Satan."

The fallen Angels are made in every ancient system the prototypes of *fallen* men—allegorically, and, *those men themselves*—esoterically. Thus the Elohim of the hour of creation became the "Beni-Elohim," the sons of God, among whom is Satan—in the Semitic traditions; war in heaven between Thraetaona and Azhi-dahaka, the destroying Serpent, ends on earth, according to Burnouf, in the battle of pious men against the power of Evil, "of the Iranians with the Aryan Brahmins of India." And the conflict of the gods with the *Asuras* is repeated in the Great War—the Mahabhârata. In the latest religion of all, Christianity, all the Combatants, gods and demons, adversaries in both the camps, are now transformed into Dragons and Satans, simply in order to connect *evil* personified

with the Serpent of Genesis, and thus prove the new dogma.

Christian theology had to isolate itself, and to assert its authority. Hence it could not do better than turn every pagan deity into a devil. Every bright sun-god of antiquity—a glorious deity by day, and its own opponent and adversary by night, named the Dragon of Wisdom, because it was supposed to contain the germs of night and day—has now been turned into the antithetical shadow of God, and has become *Satan* on the sole and unsupported authority of despotic human dogma. After which all these producers of light and shadow, all the Sun and the Moon Gods, were cursed, and thus the one God chosen out of the many, and Satan, were both anthropomorphised. But theology seems to have lost sight of the human capacity for discriminating and finally analysing all that is artificially forced upon its reverence. History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony of the gods; and proves that the God of the Israelites was such a *tribal God,* and no more, even though the Christian Church, following the lead of the "chosen" people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or an unconscious blunder, nevertheless, it *was* one. Jehovah has ever been in antiquity only "a god *among* other Gods" (82nd Psalm). The *Lord* appears to Abraham, and while saying, "I am the *Almighty God,*" yet adds, "I will establish my covenant . . . to be *a* God unto thee" (Abraham), and unto his *seed after him* (Gen. 17: 7)—not unto Aryan Europeans.

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; *and a darker one the Church could hardly invent.* Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah—the rabbinical secret substitute for the ineffable and unpronounceable name—the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the unknowable cause of all. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil—created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the "Jehovah-Frankenstein,"—his father's curse and a thorn in the divine side—a monster, than whom no earthly Frank-

enstein could have fabricated a more ridiculous bogey.

The author of "New Aspects of Life" describes the Jewish God very correctly from the Kabalistic stand-point as "the Spirit of the Earth, which had revealed itself to the Jew as Jehovah." "It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ"—the doctrine of Cerinthius and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable: "None knew . . . better than Moses . . . and so well as he how great was the power of those (gods of Egypt) with whose priests he had contended," he says . . . "the gods of which Jehovah is claimed to be the God" (by the Jews only). "What were these gods, these *Achar* of which Jehovah, the *Achad,* is claimed to be the God . . . by overcoming them?" the author asks; to which our Occultism answers: "those whom the Church now calls the *Fallen Angels* and collectively *Satan,* the *Dragon,* overcome, if we have to accept *her* dictum, by Michael and the Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best." Therefore, the author is again right in saying: "The Greeks believed in the existence of . . . *daimons.* But . . . they were anticipated by the Hebrews, who held *that there was a class of personating spirits* which they designated *demions,* 'personators.' Admitting with Jehovah, who expressly asserts it, the existence of other gods, which were personators of the One God, were these other gods simply a higher class of personating spirits, which had acquired and exercised greater powers? And is not personation *the Key to the mystery of the Spirit state?* But once granting this position, *how are we to know that Jehovah was not a personating Spirit,* a Spirit which arrogated to itself that it was, and thus became, the personator of the one unknown and unknowable God? Nay, how do we know that the Spirit calling itself Jehovah, in arrogating to itself his attributes did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable?"

Then the author shows "that the Spirit Jehovah *is* a personator" on its own admission. It acknowledged to Moses "that it had appeared to the patriarchs as *the God Shaddai*" . . . . and "the *god Helion*" . . . . With the same breath it assumed the name of Jehovah; and it is on the faith of the assertion of this personator that the names *El, Eloah, Elohim,* and *Shaddai,* have been read and interpreted in juxtaposition with Jehovah as "the Lord God Almighty." Then when

the name Jehovah became ineffable . . . the designation *Adonai,* "Lord" was substituted for it, and ". . . . it was owing to this substitution that the 'Lord' passed from the Jewish to the Christian 'World' as a designation of God." And how are we to know, the author may add, that Jehovah was not many spirits personating even that seemingly one—*Jod* or Jod-He?

But if the Christian Church was the first to make the existence of Satan a dogma, it was because the Devil—the powerful *enemy of God* (? ! !) had to become the corner stone of the pillar of the Church. . . .[6] The choice and polity were unfortunate, anyhow. Either the personator of the lower god of Abraham and Jacob ought to have been made entirely distinct from the mystic "Father" of Jesus, or—the "Fallen" Angels should have been left unslandered by further fictions.

Every god of the Gentiles is connected with, and closely related to, Jehovah—the *Elohim;* for they are all One *Host,* whose units differ only in name in the esoteric teachings. Between the "Obedient" and the "Fallen" Angels there is no difference whatever, except in their respective functions, or rather in the inertia of some, and the activity of others among those "Dhyan Chohans" or *Elohim* who were *"commissioned to create," i.e.,* to fabricate the manifested world out of the eternal material.

The Kabalists say that the true name of Satan is that of Jehovah placed upside down, for "Satan is not a black god but the negation of the white deity," or the *light of Truth.* God is light and Satan is the necessary darkness or *shadow* to set it off, without which pure light would be invisible and incomprehensible.[7] "For the initiates," says Eliphas Lévi, "the devil is not a person but a creative Force, for Good as for Evil." They (the Initiates) represented this Force, which presides at physical generation, under the mysterious form

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[6] After the polymorphic Pantheism of some Gnostics came the esoteric *dualism* of Manes, who was accused of personifying *Evil* and creating of the Devil a God—rival of God himself. We do not see that the Christian Church has so much improved on that exoteric idea of the Manicheans, for she calls God her King of Light, and Satan, the King of Darkness, to this day.

[7] To quote in this relation Mr. Laing in his admirable work "Modern Science and Modern Thought" (*p. 222, 3rd Ed.*): "From this dilemma (existence of evil in the world) there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the Scientific idea of a First Cause, inscrutable and past finding out; and of a universe whose laws we can trace, but of whose real essence we know nothing, *and can only suspect, or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence."* Were Science to know "the real essence," instead of knowing nothing of it, the faint suspicion would turn into the certitude of the existence of *such a law,* and the knowledge that this law is connected with Karma.

of God *Pan*—or Nature: whence the horns and hoofs of that mythical and symbolic figure, as also the Christian *"goat* of the Witches' Sabbath." With regard to this too, Christians have imprudently forgotten that the goat was also the victim selected for the atonement of all the sins of Israel, that the *scape-goat* was indeed the sacrificial martyr, the symbol of the greatest mystery on earth—the *Fall* into generation. Only the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the great mysteries enacted by them in the desert; and the Christians never knew it.

The philosophical systems of the Gnostics and the primitive Jewish Christians, the Nazarenes and the Ebionites show the views held in those days—outside the circle of Mosaic Jews—about Jehovah. He was identified by all the Gnostics with the evil, rather than with the good principle. For them, he was *Ilda-Baoth,* "the son of Darkness," whose mother, Sophia Achamoth, was the daughter of Sophia, the Divine Wisdom (the female Holy Ghost of the early Christians) —Akâsa;[8] while Sophia Achamoth personified the lower Astral Light or *Ether.* Ilda-Baoth, or Jehovah, is simply one of the Elohim, the seven creative Spirits, and one of the lower Sephiroth. He produces from himself seven other Gods, "Stellar Spirits" (or the lunar ancestors), for they are all the same. They are all *in his own image* (the "Spirits of the Face"), and the reflections one of the other, and have become darker and more material as they successively receded from their originator. They also inhabit seven regions disposed like a ladder, as its rungs slope up and down the scale of spirit and matter. With Pagans and Christians, with Hindus and Chaldeans, with the Greek as with the Roman Catholics—with a slight variation of the texts in their interpretations—they all were the Genii of the seven planets, as of the seven planetary spheres of our septenary chain, of which Earth is the lowest. (*Isis* II, 186.)

Thus "SATAN," once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who made of *terrestrial* a *divine* MAN; who gave him, throughout the long cycle of Mahâ-kalpa the law of the Spirit of Life, and made him free from the Sin of Ignorance, hence of death.

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[8] The astral light stands in the same relation to Akâsa and *Anima Mundi,* as Satan stands to the Deity. They are one and the same thing *seen from two aspects:* the spiritual and the psychic—the super ethereal or connecting link between matter and pure spirit, and the physical.

on the lookout

Plant Emotion

National Wildlife for February-March reports the sudden change in the career of Cleve Backster, for years an interrogation and polygraph (lie-detector) specialist with the CIA, but now a man who asks questions of plants! In 1966 Mr. Backster wondered if it would be possible to obtain by polygraph reading a measurement of "the rate at which water rose in a plant into the leaf." The idea didn't work, but something else happened. Mr. Backster told the *Wildlife* writer that—

> after about one minute of chart time, the tracing exhibited a contour similar to a PGR [polygraph] reaction typically demonstrated by a human subject experiencing an emotional stimulation of short duration. Even though its tracing had failed to reflect the effect of the watering, the plant leaf did offer itself as a possibly unique source of data.

Plant ESP?

> As I watched the PGR tracing continue, I wondered if there could be a similarity between the tracing from the plant and a PGR tracing from a human. I decided to try to apply some equivalent to the threat-to-well-being principle, a well-established method of triggering emotionality in humans. I first tried to arouse the plant by immersing a plant leaf in a cup of hot coffee. But there was no measurable reaction.
>
> After a nine-minute interim, I decided to obtain a match and burn the plant leaf being tested. At the instant of this decision, at thirteen minutes fifty-five seconds of chart time, there was a dramatic change in the PGR tracing pattern in the form of an abrupt and prolonged upward sweep of the recording pen. I had not moved, or touched the plant, so the timing of the PGR pen activity suggested to me that the tracing might have been triggered by the mere thought of the harm I intended to inflict upon the plant. This occurrence, if repeatable, would tend to indicate the possible existence of some undefined perception in the plant.

Dialogue with Cells!

Pursuing this possibility, Backster found that the polygraph needle

jumped frantically on the chart when he dumped some brine shrimp (live fish food) into boiling water. "Could it be," he asked, "that when cell life dies, it broadcasts a signal to other living cells?" The *Wildlife* writer reports numerous similar experiments by the polygraph expert, all suggesting that living things and cells communicate their nervous impulses.

Somewhat concerned to be sure about the facts reported in this rather extraordinary article, a *Wildlife* editor visited Mr. Backster's office, and was soon a true believer:

> . . . we talked about ways to stimulate the plant [a philodendron] for a photograph, and Backster explained that he preferred not to "hurt" the plant. I remarked that perhaps I could do it, and reached for a match, watching in astonishment as the plant produced a violently agitated reaction even as I began to speak.

The Work of Chunder Bose

These researches, and the painstaking care coupled with what seems an open-minded reverence, are reminiscent of the experiments of Sir Jagadis Chunder Bose in the 1920's. Dr. Bose's work measured the responses of plants to a variety of stimuli such as gases, changes in temperature, light, and injury. As far back as 1906 he wrote:

> There is no physiological response given by the most highly organized animal tissue that is not also to be met with in the plant. This was proved in detail in the case of identical polar effects induced in both by electrical currents; in the conduction of the excitatory impulse to a distance; in the possibility of detecting the excitatory wave in transit and measuring its rate; and in the appropriate modification of its velocity by different agencies, even in the case of ordinary plants . . . This identity of effects, indeed, as between the responses of plant and animal, is so deep and so extended, that it is to be anticipated that as several of the obscure problems of animal physiology have already found elucidation by means of these researches carried out on plants, so others will be found capable of explanation by similar means in the near future.

Radiant Life

Lookout for August, 1958, reported on tobacco and rice plants whose growth was accelerated by means of music, while an article in these pages (June, 1940) quoted a *Science* news report on another aspect of the subject:

> The German bacteriologist, M. A. Baron, has found that the

radiation from onion roots will likewise accelerate the growth of anthrax bacillus and other bacteria. The growing tip of toadstools gives off these same growth-generating (mitogenetic) rays.

The Siemens Electrical Company has taken up the question and Doctors Hauser and Vahle working in these laboratories report that certain growing animal tissues, such as cancer, emit such rays.

These results, if confirmed, will radically revolutionize present theories of life and growth. It has hitherto been assumed that the impulse to cell subdivision was somehow due to the direct contact of certain chemical substances transmitted through the tissues, but it now seems that an energy agency is active in vital processes, an immaterial radiation of the nature of light but of too high a frequency to be detected by our eyes.

The "Wretched Condition"

For many years James Baldwin has been an effective writer in behalf of justice for black Americans for the reason that his emphasis has been as much on what prejudice does to white people as on its effects on blacks. As he wrote six years ago in *The Fire Next Time*:

> *Whoever debases others is debasing himself.* That is not a mystical statement but a most realistic one, which is proved by the eyes of any Alabama sheriff—and I would not like to see Negroes ever arrive at so wretched a condition.

Thus Baldwin's power, in addition to his skill as an artist, grows out of his perception of the inner operation of the law of Karma, since his readers cannot help but feel the truth in what he says. Now comes an article by a psychiatrist in the *Journal of the National Medical Association* for last September which brings striking confirmation of Baldwin's view. The writer, Herbert I. Walker, presents extensive evidence to show that members of the white race typically isolate themselves from normal feelings of sympathy for or understanding of blacks, not so much in "prejudice" as from settled cultural habit. Dr. Walker calls the condition which produces this attitude "severe ego impairment," and asks:

> Do we have a responsibility to take a public stand on these issues which are not political but human and demand a positive assertion to begin to attack a disease which has crippled not only the slave but the slave master as well?

"They Never Thought of it"

Dr. Walker gathered the evidence for his view from work with

several groups of psychiatric patients. He noticed, for example, a marked difference between the response of white patients to the assassination of John Kennedy and their reaction to the killing of Martin Luther King. After President Kennedy's death, they spoke of the victim's youth, his promise and vigor, and expressed sympathy for the "young, vital wife" and the deserted children, but no such effect followed the assassination of Dr. King:

> It seems almost incredible to me [Dr. Walker says] that I have to write *no* patient (of the five out of seventeen who responded) ever spoke of Dr. King's youth or that a great tragedy had claimed a MAN and a HUMAN BEING. No patient spoke of his wife or of his children or of his parents! When I pointed this out to the genuinely distraught two "liberal" women, they remarked with self-surprise that "they never thought of it" (his family). One might remark that perhaps his family was not known to the public like Kennedy's. This may be true, but if a local tragedy occurs to a distantly known but respected white, most people's early responses include remarks and queries about his wife, children, and family. After the funeral had revealed many facts concerning the beauty as well as the courageous bearing of Mrs. King and his grieving parents and children, *not one patient remarked on the family*. The funeral was barely mentioned.

"Were They Seeing Them at All?"

Dr. Walker observed a similar "group ego defect" among his colleagues, social workers, interns, and medical students, none of whom could be dismissed as bigoted or actively prejudiced:

> For the most part, the whites revealed a complete lack of knowledge of black important historical figures, the African past of the American black, the history of slavery and the contemporary scene with its varied militant and non-violent groups and philosophies. Yet, they were busy "treating" black patients. In addition, there was the presence of thinly disguised value judgments paraded as scientific pronouncements with the use of terms like "adolescent culture," "primitive folk mechanisms," violence, acting out; inarticulateness was often interpreted out of the context of the peculiar social institutions and the peculiar problems of adaptation plaguing these patients. It became clear that the therapeutic white community were observing the blacks through a distorted perceptual apparatus or were they seeing them at all?

Increasing the Risk

The author generalizes about the effects of this kind of moral

blindness on society's ability to function as a cooperative organism:

> This systematic dehumanization and distortion of the blacks has left the white man with a severe ego impairment which threatens his own existence by virtue of increasing the alienation of the blacks and their increasing the risk of retaliatory violence both on a national and international scale. It has created a white monster who may be appropriately goal-directed, realistic, humane, capable of full affective responses when facing in one direction and equally distorted and ego-disturbed when facing in the second direction. I must again emphasize that the ego defect I am referring to is *not* the same as the virulent, intensely militant bigotry and prejudice often seen in the "lower classes" or the virulent verbal and institutional bigotry of the "middle and upper" classes.

Enlightened but Helpless

These reflections make one wonder whether there may be a connection between such passive or unconscious acceptance of widespread injustice and the Karma of impotence typified in the leading character of "Karmic Visions," an allegory which appeared in *Lucifer* and is referred to by H. P. Blavatsky for illustration of the dread workings of Karma-Nemesis. In this portrayal, a Soul awakened to the horror of cruelty and destruction finds himself powerless to prevent the terrible acts of war and inhumanity done in his name:

> Firmer and firmer grows in the Soul-Ego the feeling of intense hatred for the terrible butchery called war; deeper and deeper does it impress its thoughts upon the Form that holds it captive. Hope awakens at times in the aching breast and colours the long hours of solitude and meditation; like the morning ray that dispels the dusky shades of shadowy despondency, it lightens the long hours of lonely thought. But as the rainbow is not always the dispeller of the storm-clouds but often only a refraction of the setting sun on a passing cloud, so the moments of dreamy hope are generally followed by hours of still blacker despair. Why, oh why, thou mocking Nemesis, hast thou thus purified and enlightened, among all the sovereigns of this earth, him, whom thou hast made helpless, speechless and powerless? Why hast thou kindled the flame of holy brotherly love for man in the breast of one whose heart already feels the approach of the icy hand of death and decay, whose strength is steadily deserting him and whose very life is melting away like foam on the crest of a breaking wave?
>
> Prompted by the Soul-Ego to REMEMBER and ACT in conformity, he lifts his arms to Heaven and swears in the face of all nature to preserve peace to the end of his days—in his own country, at least. . . .

> A distant beating of drums and long cries of what he fancies in his dream are the rapturous thanksgivings, for the pledge just taken. An abrupt shock, loud clatter, and, as the eyes open, the Soul-Ego looks out through them in amazement. The heavy gaze meets the respectful and solemn face of the physician offering the usual draught. The train stops. He rises from his couch weaker and wearier than ever, to see around him endless lines of troops armed with a new and yet more murderous weapon of destruction—ready for the battlefield.

Eldridge Cleaver

A writer in the *Saturday Review* for March 1, taking note of the new book, *Post-Prison Writings and Speeches of Eldridge Cleaver,* calls the Black Panther leader, now in hiding from the law, a "political refugee." Cleaver is wanted by the State of California for parole violation, but the *SR* reviewer, Emile Capouya, believes that his offense was only "to exercise the right of free speech—or better, to fulfill the citizen's duty to say exactly what he thinks on matters of public interest." Cleaver, it may be recalled, was invited to lecture at the University of California and then was barred from the campus. Concerning his choice of words, the reviewer says:

> I found that Mr. Cleaver's ideas were of sufficient interest to make me disregard his linguistic abuses [obscenity and psychological jargon]. When he is restored to us, those irrelevancies will fall by the wayside, for nothing is more characteristic of that remarkable man than his ability to outgrow his own limitations.

"Startling Notion"

Of Cleaver's trouble with the State of California, Mr. Capouya observes:

> Eldridge Cleaver believed that as a nation we still had a few imperfections (he arrived at that startling notion by comparing our ideals with our practice), and he said so. The State of California, meaning the Governor and the officials of the prison system, found his opinions detestable. He was threatened with revocation of parole if he persisted in expressing them. He refused to be silent, California imposed its cowardly sanction, and Cleaver fled—a political refugee.

The kind of thing Cleaver says is indicated by an extract from an interview with Nat Hentoff:

> You see, whites in America really love this country. Especially young white idealists. They've always been taught that they're living in the freest country in the world, the fairest country in the world, a country that will always move to support the

underdog. So when they see their Government murdering people in Vietnam, the outrage flowing from that realization is immeasurable.

Morality from Commitment

In another interview, reported in the *Nation* for Jan. 20, Cleaver is quoted as saying:

> The Black Panther can't be effective in dealing with the power structure if its members are high or drunk. Some of the people getting high will have to stop. I realize that some people will react to this by calling us the "New Puritans" but it simply will have to be done. People will have to begin to relate to a sort of revolutionary morality. Drugs are one of the means that people have used to escape but we must concentrate intensively on the revolutionary struggle.

Not without bearing, here, is a passage by Louis Lomax in *The Negro Revolt*. In respect to the work of human reclamation accomplished by the Black Muslims, Mr. Lomax writes:

> The rehabilitation program is nothing short of miraculous. They start out by convincing the ex-convict that he fell into crime because he was ashamed of being black, that the white man had so conditioned him that he was unable to respect himself. . . . You never see a Muslim lapse into crime. . . . Parole officers and police have told me that the Black Muslims are the best rehabilitation agency at work among Negro criminals today.

Requirement of "Integration"

In this case, however, the power of alienation is made to work for personal reconstruction. As Lomax says:

> The crucial issue is that these criminals are rehabilitated along with the other members of the group (most of the Muslims are not ex-convicts) in a faith that denies and condemns everything American. They do it simply by reciting the facts about life for the black man in America. And it is this recital that caused James Baldwin to remark that others among us have the faith but the Muslims have the facts.

Black leaders work for the restoration of the self-respect of black people. To what extent this can be accomplished in harmony with the white population, or to which it may depend upon alienation and contempt for whites, will depend almost entirely on the behavior of the whites during these troubled times. The overcoming of the habits of mind described by Dr. Walker will be crucial in this,

since anti-white feelings cannot help but be generated by their continuation.

"Laguna Man"

A skull found accidentally in 1933 in downtown Laguna Beach, in Southern California, has now been dated, extending man's known habitation in that region far into the past (Los Angeles *Times,* Jan. 23). The finder, an architect, made no effort for several years to interest experts, but eventually began sending the skull—dubbed simply Laguna Man—to various museums in this country and Europe. Finally, in 1967, Dr. Louis B. Leakey suggested that it be sent to the isotope laboratory of the University of California at Los Angeles. This was done, and the usual tests disclosed it to be "17,500 years old, give or take about 1400 years." (Previously, says the *Times,* "the oldest direct evidence of human presence on this continent has been the remains of the Oak Grove Indians, who lived about 10,000 years ago in Santa Barbara County.") Physical examination of the skull revealed that it was that of a woman—a "modern woman" even in comparison with the Cro-Magnon, who inhabited western Europe some 30,000 years ago.

Antiquity of Man and His Habitations

Evidence of man's ancient habitation in California will not surprise readers of *The Secret Doctrine.* On pages 327-28 of Volume II, we find that "the India of prehistoric ages . . . was doubly connected with the two Americas," that "a large bit of California . . . belonged to [Lemuria]," and that "a pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America."